

affluence which, increases d\$y "by day,
 which is the:
 source of fame? tod the multiplier of
 inanHxid*

4, AGNI, the unobstructed sacrifice²¹ of
 which ifcott
 art, on every side/ the protector,
 assuredly reaches'-
 the gods.

* 5, May AGSI, the; presenter of -'
 oblations, •• -tie-
 attainer : of knowledge/ he who is true₅
 renowned,
 and .divine, come 'hither, with the gods. .

6. Whatever .good thou -mayest,
 Acting bestow*
 upon toe giver (of the'
 oblation),/. ..that, 'verily,
 ANCKEEAJS, .shall revert to tfcee/'

[&] *Adhtvaram yajndm*. The first is usually employed
 as a sub-
 stantive, meaning, also, sacrifice : it- is here used
 as an adjective,
 signifying free from injury or interruption, — that is,
 "by *Rdksk&sas*,
 evil spirits, always on the alert to vitiate an act of
 worship.

^b "Qa every side"* alludes to the fires 'which', at a
 sacrifice,
 should be lighted at the four, cardinal- points, east,
 -west,, south,'
 and north, — termed, severally, the *Ahavantya*,
Mdrj&liya, *Garha-*
gafya, and *AgnOUirkyā*.

JTavikratu is here explained to signify one by
 whom either
 knowledge or religious acts (*Rratii*) h'ave been
 acquired or per-
 formed (*Itrdnta*)* The compound is commonly used
 as a synonym

^d That is, the wealth bestowed upon the *Yqfamdna*
 — the person
 by whom, or on whose behalf, the sacrifice is
 performed, — will
 enable him to multiply his oblations, by which *Agni*,

again, will
benefit. Instead of *Agm* repeated, we have, in the
second place,
Angirasy as, a synonym, which, in *Manu*- and all the
JPurdfcas, is
the name of a *Eishi* or *Pr&j&patiy- tm&* of the
primitive TOND-bdra
sons of Brahma: and- the appellation,da used,
frequently", **..jtf** thi*
text of the *Veda*, in that' sense₃ as the
designation of a *fMf*~-
flie founder of a family, or of a schooli The
commentator quotes